THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*" (MAT. 7: 21-23).

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SOCIAL DISEASES AND HEREDITY.

THE wise man always studies the signs of his times. Our experts are our physicians and scientists who have had an opportunity for observation. The English author, Professor Watt Smith, tells us that in 1813 the English standard for admission to the army was 6 feet; in 1845 the standard was dropped to 5 feet 6 inches; in 1883 it was lowered to 5 feet 3 inches, and in 1901 to 5 feet. The commission of the English government, appointed to study this subject, says on page 177 of its report: "In England degeneration is especially manifest in Manchester and other manufacturing districts. The police force is largely recruited from country districts, it not being possible to find men who are large enough in Manchester and Salford." Now comes the report from the recruiting department that "sixty per cent. of the young men who offered themselves as volunteers for military duty were rejected because of physical unfitness." In our own country the condition is no better. The New York Bureau of Municipal Research has published its examination of 1,500 school children in the Bowery district, and only seven per cent. of these children had perfect sight, hearing, teeth and heart action. One of the first signs of the breakdown of a race is the increase of digestive disorders, and the birth of children with poor teeth. When the mother has all the life and blood she needs for herself, the excess goes to build a perfect babe. In Cambridge, England, only one per cent. of the children of eleven years of age had perfect teeth, yet the teeth taken from a plague pit into which the bodies were

cast after the black death of two centuries ago showed that the deterioration is not only marked, but appalling. Another sign of the breakdown of our people is the alarming decrease in the birth-rate, and even of the women that bear children Dr. Holt says "three out of four born in the homes of the well-to-do classes must be fed at some other fount than the maternal breast."

More alarming still, the increase of nervous diseases. Modern city life is very taxing. The fast pressure breaks down the heart and the arteries. Unable to keep up, young men stimulate, and this excited condition of the young father reappears in the nerves of his babe. Dr. Forbes Winslow, one of the great authorities on the brain and nerve, tells us in an article in the London *Times* "that, in his opinion, the entire English race is destined to become insane." Dr. Kellogg quotes from the report from the superintendent of the insane asylum in Austin, Texas, and shows that both in New York State, at the one extreme of the country, and Texas, at the other, "that every time the population doubles the insane and defective people quadruple," so that it is only a question of a little time when the crazy people will "break out of the asylum and put us in." Constant excitement and overwork are breaking down that wonderful engine named the human heart. Three times as many people die from diseases of the blood vessels than had died ten years ago. Life insurance men have made a singular discovery. It was found that during the last century the average life has increased from thirty-three years to forty-two years, but singularly enough the gain has been through the saving of the lives of children, while the expectancy of life after forty years, instead of increasing, has notably decreased. But Dr. Kellogg tells us "that the real measure and the physical vigor of a race is not the age at which the average man dies, but the proportion of individuals who attain great age." The time has gone by when we can any longer say that race degeneracy is simply a bugaboo created by pessimists and alarmists. The simple fact is, a tide of degeneracy is rolling in upon us, and the time has come to recognize the fact that unless drastic measures are taken, the whole standard of civilization will have to change in order to avert race extinction.

History is God's judgment day. Our earth is the graveyard of races. In terms of the eternity of God, great nations fade like a leaf, to be blown up and down the long aisles of time. Witness Germany and England! More than 1,200 years ago alcoholic liquors were discovered by the forest children. These early people did not know how to drive out the fusel oil with other poisons. Nitric acid burns the hand and fusel oil whiskey the stomach. The law of the survival of the fittest began to work. Historians believe that nine families out of ten went to the wall. Our forefathers had nerve so sound, digestion so firm that they could not be killed off—no, not even by filth diseases and fusel oil. The result was a genera-

tion immune. But the Indian had never had the test until the last three centuries. Under the influence of whiskey, nicotine, passions, only 100,000 remain of several millions. All of these Indians have now been charted and an overwhelming portion have one of four diseases—they are a vanishing people. The condition in Mexico is even more dreadful. Witness the Mexican colony in San Antonia, Texas, devastated by tuberculosis, Bright's disease, and the two unmentionable diseases. Of the 41,000,000 living in South America, 21,000,000 are native Indians, and under the stress of these terrific tests they are dissolving like red snow flakes in a river. The colored people are fronting the same problem. So long as they live on the Southern plantations, leave stimulants alone, they reprodnce, but bring them into the great city, put them into competition with the white race, and they suffer beyond all words. The white man has had centuries of civilization in which to harden his nerves and to become immunized. The colored man is now having his test through alcohol, nicotine and morphine and deadly drugs. When a horse is tired the spur in the bloody flank is fatal. When a colored man is tired the stimulant is as deadly as a dagger. In the city the colored race is not only not increasing in population. but steadily decaying. One-tenth of the white race survived, and if one-tenth of the colored people prove immune to these modern stimulants, they will do well. Mother nature is kind and tender to the obedient, but she is a stern mother to the disobedient, and she gets rid of the unfit as a form of social pity and mercy. Not that she immediately bows out of existence the youth who has one of the two diseases that make up the Black Plague. More often she shortens the life of the child of the diseased man, and in the next generation gets rid of the stock altogether. The physicians of New York have published a report of the number of men; 225,000 cases of the worst of these two diseases, and three times as many more with the other disease. In terms of three generations this whole group will be wiped out. Only those that have sound nerve, rich blood and the strong heart engine can keep up the pace, and their descendants will people the earth.

One-half of our physicians and scientific experts tell us that the race is growing taller and stronger and healthier; the other half of the scientists, headed by men like Dr. Forbes Winslow, of London, tell us that the race is degenerating, steadily losing in stature, beauty and health; that it will wane to the point of extinction, begin once more on the edge of the forest, and perhaps, by obedience to the laws of nature, once more spread over the earth. Both statements are true. One-half of our people are God-fearing, law-loving, pure-living, and their children and descendants are growing taller, handsomer, healthier, happier. The other half is living for pleasure, the body and animalism, and their descendants are deteriorating in health, and will finally drop out of the world. Our climate is exciting, being dry, full of ozone that stimulates

the nerve and heart. The undeveloped resources of our country make a powerful appeal to ambition and lead to overwork. Modern life is very complex, its details infinite, and men break down because of the pace. The new chemistry has discovered new stimulants. There are drugs for the heart and brain, and drugs for the nerves, until whiskey, wine, beer, absinthe, nicotine, opium, morphine, are among the gentler drugs. In a damp atmosphere stimulants are more easily expelled from the human body. In a dry atmosphere, like ours, stimulants that would be harmless in Scotland or Holland are deadly in America. In such a climate and under such conditions the young father rearing children, and who stimulates during the twenties and thirties, reproduces the stimulated and excitable nervous system in his babe, with the result that defective children are one of the most alarming facts of our era. But above all other causes is the influence of the Black Plague.

A wave of terror has swept over this country. These infectious diseases have spread with such rapidity in the last ten years that whole states have become alarmed, and are passing the most drastic laws. So many diseased men are now on trains that the Pullman palace car is not allowed to furnish a glass drinking cup for ice water. In many states the law forbids the hotel permitting a public towel, and in some states only paper towels are permitted in hotels. One even finds warnings in depots to safeguard little children from infection. In a through train from California the other day, the passengers signed a roundrobin, asking the conductor to confine in a stateroom one man whose condition was obvious, and to prevent two others from entering the dining car. The physicians of New York, Chicago, Philadelphia and Baltimore have sent out warnings covering the following points: Of the great plagues afflicting humanity, the Great Black Plague is the most serious.

From the physicians' pamphlet, called "The Great Black Plague," the following points should be emphasized:

First. These physicians say that seventy-five per cent of the young men in some of our large cities have had one of these two diseases once or several times.

Second. Most of these men erroneously suppose themselves cured because the outer signs have disappeared; the physician cannot emphasize enough the fact that the disease often lurks for months and even years after an apparent cure.

Third. Being constitutional diseases, they cannot be eradicated in some cases in less than two or three years' continuous treatment.

Fourth. At least sixty per cent. of the cases in hospitals are the indirect result of these diseases passed on to women and children.

Fifth. Medical inspection often fails to detect the lurking disease. These physicians and experts urge young practitioners

to tell their patients plainly that ordinary antiseptics are quite insufficient.

Sixth. In Berlin, where, under the influence of segregation, is the method of control, every person examined in the district who had been in the life for one year had one of these two diseases.

Seventh. In the British army during 1896-7-8 the average strength was 201,200 soldiers, and the average yearly admission to the hospital for one of these two diseases was 540,344.

Eighth. In the United States every eighth soldier during 1903 was in a hospital suffering from one of these two diseases.

Ninth. Its physicians add that twenty per cent. of all blindness and fifty per cent. of involuntary childless marriages, with much of the crime and most of the cases of insanity and defective mentality in children, are the results of these diseases. And this warning is sent out not by magazine men, not by sensationalists, but by physicians, the most eminent in our land. No nobler body of men live than the physicians of our country. They have all but stamped out small-pox, scarlet fever, diptheria, typhoid, and they will soon end typhoid. Their discovery of antiseptic surgery, their isolation of germ diseases, their discovery of the serum and antitoxin are among the great achievements of the twentieth century. And these men who are the guardians of the public health have spoken in no uncertain sound. They have gone to the house tops and warned the city.

Meanwhile, the people seem to have entered upon a conspiracy of silence. The pulpit is silent upon heredity; the press is largely silent; the schoolroom and the teachers are silent; parents are afraid of disturbing the innocence of their children; silence is everywhere; it is a guilty, cruel, dastardly and damnable silence on the part of preacher and teacher and parent. Think of that brilliant wedding, and then that funeral from the mansion hardby; the mutilated girl and her dead babe; and of the indignant father and brothers, in the hour when the physician, when it was too late, told the truth before a cowering young husband! Think of this event in yonder city: A father going to the family physician with his son's wedding cards to ask if it was really safe for his son to marry, and the physician's reply that it would be murder. And yet, within a few days, that murder will be committed. "Better," said the physician, "that young man had bought a hemp rope and choked the beautiful girl to death, and then given the State the right, a few weeks later, to choke him to death at the end of another hemp rope." So you think that physician is using strong language! Should I mention his name you would recognize him as one of the most eminent authorities in this city and country. In the olden time a victim was compelled to thank his executioner for the death he was about to accomplish, and compelled to kiss his tormentor good-bye. One victim did this very gladly because he was suffering from leprosy that had not become visible. He

kissed his tormentor and the latter became a leper. And there are many a girl and babe that die of a single kiss and in one hour pass over the fatal line between health and corruption, between life and death.—Rev. Newell Dwight Hillis, D.D., of Plymouth Church, Brooklyn, U.S.A.

A BACKWARD GLANCE.

Many and mixed are the feelings of an elder when the time draws near for him to depart from the field of active missionary work, and return to his home in Zion. In spite of the fact that a certain person, whose name is familiar in Biblical history, was transformed into a pillar of salt as a judgment for unwisely looking back, still, the elder is strongly inclined to take a retrospective view of his missionary life, and ask himself, in the spirit of advancement, a few personal questions.

When the Spirit of the Lord so directs, the president of the mission issues a letter to each elder which we call an "honorable release" from missionary activity. The document is highly valued by each elder receiving the same, and it contains the statement that so far as the president can ascertain, the labors of that elder are satisfactory and have been acceptable unto the Lord. But the elder asks himself if his labors have really merited for him a release in honor. He alone knows whether he has conscientiously applied himself to his work, and whether he has given twenty-four hours of actual value for each day spent in the work of the Lord. He, himself, is best able to judge whether, regardless of how the authorities may feel, his efforts have been acceptable, and whether those efforts have been his best. As he reviews his labors he sees where he might have improved his opportunities here, or bettered himself there, and he realizes that although in his daily prayers he has dedicated his time and his talents wholly to the service of the Lord, yet upon certain occasions he has given his time and exercised his talents with a degree of selfishness and reluctance. And so, in silence, he continues in a careful cross-examination of himself, until he becomes aware, in a modified way, of the sadness of the tale, "it might have been." But what an excellent thing to be made fully aware of before he leaves the mission field, providing he also learns the more excellent lesson of what might and can be. Of course, the man who comes into the field fully aware of the value of time, will have less to regret as he views the past; but with many—nay, with the majority of the elders—the great lesson of how to grasp the opportunities of the present, and how to properly and fully utilize the fleeting moments, is learned in the mission field.

It may seem a needless waste of time to view the past in a mood of apparent idleness, yet if we seek out our imperfections with the intention of correcting them in the future, we are using our time

advantageously. And so the returning "Mormon" elder looks back upon his mission, not to pass the time away in idle reverie, but to correct his past mistakes in his present and future life. In fact, every conscientious elder asks himself at the close of each day, if he has secured the face value of each hour afforded for active missionary work. But when he is released from duty in the field, he takes an inventory of his whole time, and finds that much has perished for want of use.

The two years spent in the vineyard of the Lord by the average elder is merely a mission within a mission. He is, as it were, sent out on a brief trip of circuit preaching, after which he returns to his regular field of labor. Thus, by watching closely the errors made while on this short circuit, he can return to his former field of labor, and devote his life to the correcting of his own imperfections, and apply to his life the numerous lessons learned in the college of practical experience, rather than become slothful and indifferent.

He has learned lessons of lasting value and benefit while he has sojourned in the mission field. He has, if his life has been in harmony with his labors, learned the value of friendship, the power of faith, the efficacy of prayer, the strength of humility and the joy of righteous living. He has opened his soul for the reception of truth, and has developed a love for the eternal principles of the gospel which should go with him throughout his entire life. Manifold are the blessings he realizes and enjoys.

Thus the elder reviews his labors, cherishing the valuable lessons learned, and remembering his errors with the determination to correct them in the future, thus strengthening and purifying his life. He endeavors in vain to count his numerous blessings enjoyed while in the service of the Lord. He recalls experiences, both pleasant and unpleasant, all of which have been for his profit and development. He remembers the splendid advice and aid rendered by those in authority over him, as well as by his companion and the saints, and then he rightly concludes that his mission has been the most happy, profitable and pleasant time of his life. These are merely a few of the thoughts and feelings he experiences as he takes a backward glance over the mission within a mission.

One more thought. Every Latter-day Saint should understand life's mission—should understand that we are all missionaries just as long as God sees fit to leave us here upon earth. This one fact should be an impetus to us to live our entire lives in such a way that when we are called back into the presence of the Lord to report the labors of this earthly mission, we may be able to say honestly that we used our time wisely, we did all the good possible, we applied to our daily lives the many lessons learned on earth, and, finally, that this mortal mission, though burdensome and oppressive at times, was the most happy, beneficial and pleasant course in the great school of eternal life.

On board s.s. *Victorian*. CLYDE C. EDMONDS.

THURSDAY, MAY 21, 1914.

EDITORIAL.

AN UNSATISFACTORY THEORY.

(*Continued from page 315.*)

St. John, the Revelator, is another of the Biblical characters who shall be mentioned in this connection; and, briefly, he saw a celestial Being (Rev. 1: 13); he heard noises (12, 15); he had visions; he saw colors of gold and brass (12, 13, 15); he saw flames of fire (14); he fell down as one dead (17).

Further, the attempt to account for the origin of "Mormonism" on the theory in hand, robs Jesus of the glory of His transfiguration on the Mount; but a little thing like that is of no consequence with some people, it seems, if it stands in the way of getting a "whack" at the "Mormons." We find that on that occasion three of the great disciples of our Lord became epileptically disposed at the same time, and saw the same things, which puts their case a little out of the ordinary, but related to those that occurred at Sinai; nevertheless, they manifested the right kind of phenomena to put them in the class with Moses, Daniel, Joseph Smith and company; for they had visions, they saw a glorious personage, they saw raiment glisten as light, they saw clouds that were bright, they heard noises, and they fell on their faces—this might not be the orthodox, epileptic position, but evidently their intentions were good and proper—they were in a dazed condition not knowing what they said, and they doubtless had a sinking sensation at the heart, and had their minds not been too intently fixed on other things, they might have noticed something that was not altogether normal in the region of their stomachs. It is altogether too bad to rob Jesus of the honor of a real transfiguration by which the majesty and glory that He had with the Father before the world was, or epilepsy was known among men, unveiled themselves in Him for a brief time to a trio of His disciples. But this epileptic theory to account in an alleged PHILOSOPHICAL manner for these hitherto supposed celestial manifestations, is here, and—well, just how the Savior Himself can escape a charge of accepting as real what was only the imaginary fancies of some epileptics, if Mr. Riley's theory is at all sound, we do not now perceive.

There are other Biblical personages who had similar experiences to those of the individuals named, though they did not manifest all of the phenomena that epileptics sometimes do. However, as there are "severe forms," "slight forms" and "irregular forms" of

epilepsy, the manifestations may be expected to vary in intensity and number accordingly. It seems that nearly all the writers of the Bible had visions or something of the sort, and showed that they were more or less under the influence that operated upon Moses, Ezekiel, Daniel, Paul, John and others, though not to the same extent, and since the worthies just named were obviously affected just as Joseph Smith was—who, if Mr. Riley's theory is correct, got his visions and saw "lights" by reason of being an epileptic—it is evident that about all the Bible has been originated in the same way, and so we have no word of God after all, and it is really too bad that hundreds of millions of Christians have been laboring under the epileptic delusion that they had. Of course, business is business, and the people must be retained by some means in the old belief of the divinity of the scriptures, or many preachers will lose their jobs; but just how those ministers and laymen who condemn Joseph Smith's work as the hallucinations of an epileptic, while holding forth that of Moses, Daniel and company as divine, when their work appears to be so clearly epileptical in origin, too, can make their position consistent, is not now apparent.

The different forms of epilepsy that have already been named, are given in a work that should be authoritative; but it is evident that there are other and peculiar forms, looking at the matter from Mr. Riley's standpoint. It is remarkable that all the visions and things of that kind which this old world has thought it worth while to record and guard with Christian care, have come from Jewish sources, and about all of them have been given in original form to Jews. Gentiles certainly have attacks of epilepsy; but it does not appear to be of the same nature altogether as that mysterious something which affected the Israelites so largely in ancient times. This discrimination between Gentile and Jew, by what some would now have us believe is a disease, is worthy of the best attention of the advocates of the theory we have in mind; and, further, that the supposed hallucinations of the Israelites, as made known in their visions, etc., should be considered sacred by so many millions of good people for generations, while the hallucinations that come through Gentile epilepsy are not, suggests a sort of mental aberration in itself. Have we forgotten the case of Nebuchadnezzar? By no means. He had a vision, a grand one, too, epileptic, as we must suppose; but there are some things connected with it that are not found in other cases. The king could not recall a word of the vision, nor remember anything he had seen. Desiring to know what it was, he had recourse to his astrologers and magicians, not one of whom could give him the least assistance. Finally, Daniel, a Jew, undertook to make it known, and succeeded in doing so, and so we owe it to a Jew that we know anything about this great vision and its interpretation, and these facts tend to give emphasis to what has already been said about the distinc-

tion there is between Gentile epilepsy and what gave rise to Jewish visions, etc. Another peculiarity in Daniel's case is that the manifestations were worked according to time schedule, and still another is that they were given to him as called for by the program of exercises prescribed by the king. What that autocrat wanted was to have his vision reproduced by some one, and his desire was gratified by a Jew.

We have another case of supposed Gentile epilepsy, though of a milder form, in Pharaoh, king of Egypt, who had some dreams or visions that were of great value, if he could have understood what they meant; but like the phenomena that belong with Gentile epilepsy in general, what he saw was not interpreted so fully to him as the Jewish visions and dreams have been to so many Israelites; and what makes the distinction between the two kinds quite conspicuous, is that the king's astrologers and magicians could not "see things" to order, and so Joseph—a Jew, or Hebrew—had to be called upon for assistance, when the matter was readily worked out both as to time and the parts to be rendered. Joseph Smith was of Jewish extraction, and so fell heir to the Jewish form of so-called epilepsy.

Another peculiarity connected with this type suggests that it should be called a "religious form" of epilepsy, if that disease was what caused those old worthies whom we named in company with their modern fellow-sufferer, to see visions, lights, etc., and to hear noises and voices, and to fall down as if dead, and so on. About all the appearances of celestial personages in light, and the hearing of voices or unusual noises, or the feeling of peculiar sensations that the people of this world have seen fit to record, and cherish as something sacred and more precious than life, have been associated more or less closely with religious matters, and the men to whom these things have been manifested represent the highest virtues of our race. Doubtless epileptics who are wicked have visions and "see" things when in the grasp of the attacks; but no one knows to-day anything about what were the visions and appearances to this class of people who lived in the days of Moses, or Ezekiel, or Daniel, or of other men of their class. It is a discriminating form of epilepsy that gives to holy men things that tend to elevate and ennoble mankind, while refusing them to the irreligious minds of the world. Joseph Smith loses nothing of his standing as a righteous servant of God by being accounted an epileptic by some people, since he is thereby assigned to that class of men who may, therefore, be called the "righteous" epileptics of this world—delivering righteous visions to the people for their profit—the real prophets of God.

Coming to remarks of a different character, it is stated that no epileptic known to the medical fraternity has the power to cause the disease to manifest itself in another person at a stated time, nor have the phenomena occur in particulars according to his will,

to say nothing of influencing a number of persons in the same manner, and to a predetermined extent. These are points which the author of the Epileptic Theory evidently chose to ignore when he originated it. We have the testimony of three witnesses that an angel of God came down from heaven, and brought the plates of the Book of Mormon with him, and exposed them to their view, showing to them the writings that were upon the plates. Moreover, they testify that the voice of God declared to them that the engravings on them had been translated by the gift and power of God, and that they were commanded to bear record of these things to the world. Now, if Joseph Smith was deceived by the hallucinations that are associated with an attack of epilepsy, so also were these three men. But it is far less of a tax on one's reason to believe that God did appear to Joseph Smith, and that all of his statements are true, as they appear on their face, than to believe that one epileptic has the power to put three other men into the epileptic state at will, and cause them to see certain hallucinations which he desires they shall see. The first is by no means an impossibility, the latter is. Upon what ground, then, can any one claim that even a greater feat than this was performed when Joseph Smith must be supposed to have thrown eight men into epileptic fits simultaneously, and caused them to see certain hallucinations that were prescribed. These eight men testify that they saw the plates of the Book of Mormon, and had a particular view of as many of them as were at the time translated. The communication of the disease of epilepsy to a body of men at the will of another person suffering from it, and the consequent manifestation to them of certain identically desired visions, or hallucinations, are, as already stated, phenomena unknown to medical science, and, as a consequence, the Riley theory, having no support in these essential particulars, utterly fails to explain the origin of "Mormonism" in a philosophical manner as claimed; and when men of intelligence propose such a theory to account for it, or advocate it for a moment, they simply betray the lack of sound reasons that distinguishes the anti-"Mormon" side of the question.

(TO BE CONTINUED.)

"IF I might write only one more sentence during my life, it would be this: Let the mothers of this land be the chosen confidants and companions of their daughters. There is something wrong in every mother, how good soever she may be, whose young daughter cannot lay her head on her lap and, without fear of reproach or repulse, give expression to her thoughts. That mother may, or may not, approve her daughter's wish or opinion; she may think it premature, or every way unadvisable; but, oh! the relief and safety to that daughter, that she may "tell mother"! Let the two talk it over together, as young companions do—honestly and frankly."—SELECTED.

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held on Sunday, May 10th, 1914, in the Co-operative Assembly Rooms, 23 Hammerton Street, Burnley. There were in attendance: Elders Arthur L. Beeley and Thomas W. Brookbank of the Liverpool office; Robert R. Cordner of the Leeds conference, and President Charles R. Wing and nineteen traveling elders of the Liverpool conference.

The morning session began at 10:30. The choir and congregation sang, "Now let us rejoice." Prayer was offered by Elder James A. Loveless, Jr.

The sacramental hymn, "O Lord of Hosts," was sung by the choir and congregation. The sacrament was administered by Elders Niels J. Anderson and Oscar J. Hendry, assisted by A. Hulme Nebeker, Seymour E. Christensen, Lafayette Giles and Alfred J. Theurer.

President Charles R. Wing gave a hearty welcome to all present, and asked the saints to unite their faith in behalf of those who should take part in the services.

Elder Reuben J. Owen made a farewell address, expressing his appreciation for the testimony gained, and the many lessons learned in the mission field. Love for the gospel, and the desire to edify mankind are the motives which actuate the elders in coming into the mission field. He bore a strong testimony to the divinity of the mission of Joseph Smith.

Sister Ivy Hill sang the solo, "The children's home."

Elder Ernest W. Gee made plain the fact that the means by which God has directed His people throughout all dispensations of the gospel, has been revelation. His testimony was that the Church of Jesus Christ is upon the earth to-day, and that the rock upon which it is built is revelation.

Elder George F. Labrum referred to the principle of obedience, showing that all blessings are predicated upon compliance with the laws upon which they are based. He referred to the life of our Savior as the most perfect type of obedience, and prayed earnestly that those present may be successful in conforming their lives to the life exemplified by Christ.

The choir rendered the anthem, "Majesty." Benediction by Elder A. Hulme Nebeker. Attendance, 215.

The afternoon service commenced at 2 o'clock by the choir and congregation singing, "Come, come, ye saints." Prayer was offered by Elder C. Le Roy Madsen.

An anthem by the choir, "All ye lands," was then sung.

Elder C. Merlin Southwick, clerk of the conference, presented the general authorities of the Church as they were sustained at the last general conference at Salt Lake City, all of whom were unanimously sustained. The local authorities were also presented and unanimously sustained.

President Charles R. Wing, whose honorable release from missionary duty was to take effect on the 11th inst., was given a vote of thanks for his labors as president of the Liverpool conference, and Elder Aubrey O. Andelin was accepted and sustained as president of the conference upon the retirement of President Wing.

President Wing was thankful for the kind words spoken regarding his work, and expressed his appreciation for the unselfish hospitality shown him by his many friends during his stay in this land. Arriving in the spring of the year, he was impressed by the beauties and grandeur of the country. He congratulated the people upon the efficiency and courtesy of their civil officers; and stated that his labors in serving them as conference president had been a pleasure to him, and for any good which may have been done, he ascribed the honor where it belonged—to his heavenly Father. He felt to regret that his associations with his co-laborers, who had so faithfully supported him, must soon come to a close.

Elder Andelin, the incoming president, acknowledged his weakness in assuming the duties of such a responsible position, and expressed his heartfelt desire that he may so live as to be in a condition to receive the promptings of the Holy Spirit to direct all matters that shall come to his attention. To aid him in this he asked for the united support of the saints, and their prayers to Almighty God, for with such aids the result need not be feared. He then spoke on the spiritual basis of knowledge concerning the things of God, showing the inadequacy of mere rationalism to explain spiritual phenomena. He concluded with the thought that the power of the "Mormon" missionary lies in the testimony which comes from a personal knowledge, and that he, as such a witness, could testify that he knew that Joseph Smith was a prophet of God.

The audience was then favored with a solo by Sister Edith Trow, "The promise of life."

Elder Thomas W. Brookbank made mention of his conversion to "Mormonism," and alluded to the many sacrifices made by individuals who have accepted this unpopular religion. He stated that our message to the world is that Joseph Smith is a prophet of Almighty God, and that the Book of Mormon is a divine record. He mentioned the fact that, even as Babylonian and Egyptian researches are verifying much of the history contained in the Jewish scriptures, in like manner similar investigations in Central and South America are confirming the history contained in the Book of Mormon.

A duet entitled, "Who are these?" was sung by Dorothy and Kathleen Clayton.

The choir and congregation sang the hymn, "The Spirit of God like a fire is burning." Benediction by Elder Arthur L. Beeley. Attendance, 326.

The evening services began at 6 o'clock. Singing, "We thank thee, O God, for a prophet." Prayer by Elder George H. Cook.

The choir sang the anthem, "The earth is the Lord's."

The statistical and labor report for the last six months was read by Elder G. Merlin Southwick.

Elder Luther E. Eggertsen was the first speaker. He congratulated the saints upon being members of a religion which has for one of its fundamental principles the belief that coercion of opinion is not legitimate. He developed the thought that life comes from life—that as in the physical world all living organisms originate or spring from antecedent life, so also in the spiritual realm spiritual life must come from previously existing life. It was once believed, said Elder Eggertsen, that life could spontaneously generate itself, but careful scientific investigation has exploded such a belief; the heresy in the religious world that men could spontaneously generate within themselves a spiritual life was repudiated by Christ Himself in those memorable words, "Ye must be born again."

Sister Maggie Crook sang the solo, "The flight of ages."

Elder Arthur L. Beeley expressed himself as having been deeply impressed by the enthusiastic spirit shown by the members present. Such a spirit is a characteristic of Latter-day Saint meetings. He referred to the persecution to which the "Mormons" are subject in this land, and, being an Englishman, appealed to his countrymen to "Be British," and give a square deal—judge "Mormonism" according to its effects upon individuals and society. Our slogan is to do the greatest good to the greatest number, and an institution has no excuse for existence unless it has for its aim the benefit of mankind. He commented upon the revelation given through the Prophet Joseph Smith regarding the Word of Wisdom, and showed that the use of tobacco, whisky, etc., have a harmful effect upon the body. Science, during recent years, has sustained this doctrine. He bore a strong testimony to the divinity of the mission of Jesus Christ, and to the nearness of His second coming.

The choir and congregation sang, "God be with you till we meet again." Benediction by Elder Seymour E. Christensen. Attendance, 400.

President Wing extended thanks to the sisters of the Burnley Relief Society, who labored so hard for the entertainment of the visitors. The Burnley choir are to be congratulated upon their efforts to render the services successful.

On May 9th, 1914, at 3 p.m., a priesthood meeting was held at 37 Church Street, Burnley. The elders made their semi-annual reports, after which Elder Arthur L. Beeley gave some very appropriate instructions.

G. Merlin Southwick, Clerk of Conference.

CONFESSION.

Grace, Bannock County, Idaho, U.S.A.,
March 7th, 1914.

To the members of the Church of Jesus Christ of Latter-day Saints:

During the year of our Lord 1901, I was summoned to appear before the Bishopric of Lund Ward of the Bannock Stake of Zion, to answer to a charge that had been made against me for violating some of the principles and doctrines of the Church. Failing to appear, my case came on for hearing, and being proven guilty, I was by the High Council of the above named Stake excommunicated from the Church.

I afterwards affiliated myself with the Lutheran Church and held meetings and wrote articles for publication, setting forth my belief that the Church was going wrong. So complete was my conviction in regard to certain points of doctrine, that I believed it was my duty to oppose the Church. I became notorious before the United States Senate Committee on Elections, when called to testify in the Senator Smoot case.

I confess that my mind was so darkened that I considered that I was doing my duty to God and man to villify and divulge holy things.

I do confess that sin was the cause of the darkness of my soul. I testify now that God in His infinite mercy has showed me the way to go.

I can now see the error of my sayings and doings, and I ask forgiveness from the Church for the injustice which I have caused.

I bear witness that God lives and that He will not tolerate sin, and that He wants every sinner to repent sincerely, and I thank God from the bottom of my heart and soul that He has opened my eyes and my understanding to see that He has His authorized Church with His priesthood on the earth, and that no man can discriminate against the principles without being brought to answer, or take the consequences, I therefore ask forgiveness of God, and of the members of the Church of Jesus Christ of Latter-day Saints for the wrongs that I have done the Church. I hold malice toward none. I wish to be reinstated with the Latter-day Saints, and if possible regain what I have lost, is my sincere prayer.

550 Post Street, Salt Lake City. A. W. LUNDSTROM.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, May 9th, 1914, a baptismal service was held at Manchester (Manchester conference), when two souls were added to the Church. Elder Stanley T. Fotheringham officiated.

At the Public Baths, Burnley (Liverpool conference), on May 9th, 1914, a baptismal service was held, when one soul was added to the fold of Christ. President Charles R. Wing officiated.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on May 10th, 1914, when three persons were added to the fold of Christ. Elder Lorenzo E. Stoker officiated.

On Tuesday, May 12th, 1914, a baptismal service was held at the public baths, Merthyr (Bristol conference), when two souls were added to the fold of Christ. Elders John F. Palmer and Job Llewelyn officiated.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal per s.s. *Virginian*, on May 13th, 1914: From the British mission—William H. Woodyatt, Joseph A. Vanesse, Charles Buck, Sidney M. Beckstead and Charles Jenkins. From the Swedish mission—Hyrum Danielson, Oscar M. Olson and Carl O. Hanson. From the Swiss and German mission—Waldemar W. Nielson, Victor Williams, Charles Aebischer and Joseph H. Schvaneveldt. From the French mission—Edgar B. Brossard and Ezra Curtis. From the Scandinavian mission—Charles F. Petersen, Martin Christopherson, Sister Jennet Christopherson and Alvin R. Christopherson. On account of the death of his father, Elder Joshua B. Stewart, of the British mission, also returned home in company with the foregoing missionaries. It is his expectation at some future time to fill out the unexpired portion of his missionary term. A company of thirty-eight emigrants, in charge of Elders Martin Christopherson, Edgar B. Brossard and William H. Woodyatt, took passage on the same ship.

DIED.

BLAKE.—At Glasgow, Scotland, on May 2nd, 1914, Robert Thompson, son of Edward and Isabella Thompson Blake. The deceased child was born February 5th, 1911. Little "Bobby," as he was called, was loved by every member of the Glasgow branch for his cheerfulness and manly characteristics.

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